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the omitted sections constitute almost a third of the book (*cf.* especially pp. ix–xv, 3–5, 68–71, 156–61, 187–92 of orig.).

In covering up the omissions all sorts of liberties have been taken with the text. Two, three, and sometimes more paragraphs are compressed into one (*e. g.*, p. 98; *cf.* pp. 116, 117 of orig.). Sentences which in the original are separated by several pages appear side by side (*cf.* especially p. 94 with pp. 106–11 of orig.). Passages are condensed, transposed, and in not a few cases rewritten by the translator. Carefully selected examples are represented by an “etc.” (*e. g.*, p. 87; *cf.* p. 98 of orig.). It is not strange that even this heroic treatment should not always have been successful. A single instance must suffice. Thus on p. 68 of the translation the author is made to promise a discussion of the notion of the miracle in mediæval theology. We search for this in vain in the text. The section has been suppressed, but the reference allowed to remain. Enough has been said to show that he who desires to know what Sabatier teaches upon the weighty themes treated in this book must go for himself to the original.—WM. ADAMS BROWN.

La science de la religion. Par R. P. Chabin de la Compagnie de Jésus. (Paris: Librairie Ch. Poussielgue, 1898; pp. vi + 535.) The title suggests a work on the philosophy of religion, but the contents prove to be a dogmatic exposition of the teachings of the Roman Catholic church. To the author, indeed, the two are synonymous. St. Augustine defines the word “religion,” and its contents are found in the sole religion established by the Christ, the Catholic, apostolic, Roman. All other religions, Protestant, oriental, modern Jewish, Mohammedan, pagan, are grouped together as founded or modified by men (pp. 140–41). “Les fondateurs des églises luthérienne, calviniste, anglicane, loin d’être des saints, ont été des hommes corrompus, violents, orgueilleux et cruels” (p. 281). Naturally their teachings were like themselves: “Calvin enseignait que Dieu porte l’homme à violer ses commandements. Si l’homme succombe, dit-il, Dieu l’a ainsi ordonné; doctrine fatalistique, impie, désespérante” (p. 282). This, by the way, is the only notice taken of Calvin’s “errors,” and it gives a fair illustration of the author’s method with opponents.

He moves wholly within the circle of the dogmatics of his church. His apologetics belong to the eighteenth century. He never enters into the problems of our own day. He has read some modern books, but dismisses them with a sentence. So far as one can judge, he has

not heard of the higher criticism. His proofs are sentences from the Vulgate, the Fathers, the decrees of the councils, and the papal encyclicals. He will confirm the faith of those who already implicitly believe, and he will convince those who, wishing to believe, are content to take him as authority at once as to the contents and the refutation of all non-Roman systems.

For the rest of us the volume has value as a compact, definite statement of authorized Roman faith in the closing years of the nineteenth century. It is transparently clear in arrangement and style, and as reasonable and moderate as may be when reason is made servant of authority.—GEORGE WM. KNOX.

Les écoles d'Antioche; Essai sur le savoir et l'enseignement en Orient au IV^e siècle (après J.-C.). Par Albert Harrent. (Paris: Ancienne Librairie Thorin et Fils, Albert Fontemoing, éditeur, 1898; pp. 288.) This fascinating little volume carries the following matter: chap. 1, the regulation of the schools, including instruction, public and private, the morality, the discipline, the action of the state and of municipalities in regard to the schools; chap. 2, the schedule of studies under the masters of different schools, such as that of the grammarian and of the rhetorician; chap. 3, special studies, such as music, science, law, and philosophy; chap. 4, the family, the teacher, the student, including a study of the character and influences of the home, of the teacher, and of the struggles and triumphs of the student. Chap. 5 deals in detail with the masters in the different departments, their honors, their trials and triumphs. Chap. 6 gathers up interesting facts about rhetoric, rhetoricians, etc., in the fourth century. The author has apparently made large use of original sources, and has put his material into a useful and readable form. This work will appeal with especial force to students of the history of pedagogy, of Christianity in Asia Minor in the fourth century, and of the influence of Greek thought and literature on the early Christian centuries. With the amount of space at his command, the author has made a valuable contribution to our knowledge of the fourth century.—IRA M. PRICE.

The Hittites and Their Language. By C. R. Conder, Lt.-Col. R.E., LL.D., D.C.L., M.R.A.S. (London: Wm. Blackwood & Sons; New York: Dodd, Mead & Co., 1898; pp. x + 312, and 16 plates of inscriptions; 7s. 6d.) Colonel Conder published *Altaic Hieroglyphs and Hittite Inscriptions* in 1887. He argued at that time that by the